CHRISTIAN EDUCATION

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

FINDINGS

JUNE 1960

"We receive this Child into the congregation of Christ's flock."

5 The Church Year and Christian Education
8 It's Your White House Conference Now!
10 Consultation—On-the-Job Training
12 Encouragement for Small Church Schools
15 Suggestions for Christian Education Week

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Letters:

• More on J. B.

I have just read your comments on *J. B.* in the April FINDINGS Sight and Sound. While I have a good many objections to the play myself—mostly in the realm of MacLeish's taking the thorny problem from the Book of Job, which is really a theological problem, and trying to answer it in terms of humanistic "love"—I must also respond to one of your objections. And, in doing this, I must back up MacLeish.

First, you say that the play "suffers from an inconsistent point of view" because the two actors patterned after the figures in the cosmic drama of Job played three sets of roles: God and Satan, members of the play itself, and the balloon and popcorn venders. In short, you say that you had trouble identifying them exactly. For me, this was one of the most powerful parts of the play. Also, this principle is an oft used one—and I think a good one—in trying to explain old and dusty Scripture passages to modern congregations. We seem to operate within the confines of a tight, logical, and Greek (as opposed to Hebrew) system that says, in effect: "An actor (or a person from the pages of Scripture) must play one part and one part only. We will not allow you to try to picture different points of view, different perspectives, different times, or varying situations by using the same actors. (And we will not allow you to tell us that 'we' crucified Jesus Christ—everyone knows that those Jews did it.)" To me this seems somewhat insensitive to the real aim of religious drama, or the real aim of kerygmatic Scripture.

Perhaps a case in point might help. Are you familiar with the play by Guenter Rutenborn called *The Sign of Jonah*? There is no need to go into the content of the play, but let me simply say that the main problem of "Jonah" is quite similar to that of "J. B." And the interesting and effective dramatic device of using the same actors to portray, for example, the Biblical Jonah and a Nazi U-boat captain, or a German soldier and the apocalyptic Judge, or a veteran of bombed-out Dresden and the Archangel Gabriel helped, more than anything else, to bring the message of Jonah alive for the people in our parish who were confronted by this chancel drama.

Why must we be such sticklers about our concepts of time, space, and personality? After all, if the point is worth making, why can we not allow our dramatists to present the power and relevance of the Scripture to us right here and now—in ways that we can understand? I suspect that the U-boat captain provides a way "into" Jonah, and, by the same token, suspect that the balloon and popcorn venders allow us to see in a fresh way the problem of the Book of Job.

There is more that I could say, such as agreeing with you in your criticism of the presentation of Sarah. However, I would have to turn your summing up around and say, "although this drama is less than good in its intention" (MacLeish cannot escape his basic humanism, even when dealing with a theological problem) "it is very good in its execution." At least we can agree that the renewed interest in Job that results from *J. B.* can do us all good.

A final note—I felt little problem of personal identification in the play. "J. B." seemed almost to be a variation of Everyman, and I felt quite a complete identification with him—both actually and potentially.

(The Rev.) James C. Blackburn
St. Paul's Church, Chestnut Hill
Philadelphia, Pa.

HE WHO HESITATES

is **not** lost from the list of FINDINGS bundle subscribers. We will automatically renew all bundle subscriptions in the same quantity as present subscriptions and bill the renewal on July 1 (with a 10 per cent discount), unless we are notified to the contrary.

If you want to change your quantity, let us know before the billing date. Use the order form mailed to your parish with the Seabury Series brochure and get your discounts of 5 per cent for early orders and 5 per cent for cash.

CORRECTIONS FOR THE TEACHER TRAINING GUIDE

The *Teacher Training Guide* (The Seabury Press, 1957) refers to five volumes in the Seabury Series which have now been revised. To bring the references up to date, the following simple changes should be made:

Page 73 should read:

GRADE	GENERAL DATA	GENERAL PURPOSE	WHAT HAPPENED	POSSIBLE AREA OF CONCERN FOR NEXT WEEK
**Kindergarten	pp. 15-23	pp. 22-23	pp. 7-14	"How do we make friends and have fun in church?"
**Grade Two	pp. 7-14, 19-20	pp. 3-4	p. 20	"Does God care about His creation?"
Grade Four	pp. 16-18	pp. 6-8	(Note: Transcripts are not used in the manual.)	
Grade Seven	pp. 5-10	p. 3	pp. 89-91	"Why should I believe?" (pp. 19-20 and 64-68)

Page 75, lines 5 and 6 should read:

Preliminary Preparation: Mimeograph copies of the transcript given on pp. 16-17 of *Discovering the Holy Fellowship. . .*

Page 79, paragraph 6, line 4, should read:

(Read this purpose from pages 5-6 of the fifth-grade teacher's manual in the Seabury Series.)

How to Use This Issue

In this final issue of the current school year, our purpose is to help you plan for next season. From the lead article, "The Church Year and Christian Education," all of us, especially parents and teachers, may gain a new appreciation of the impact of a faithful and imaginative keeping of the Christian Year.

The 1960 White House Conference for Children and Youth is past. As the second article indicates, "It's Your White House Conference Now!" Church school teachers and those who are responsible for training teachers will find help in "Consultation—On-the-Job Training."

This is the time to decide what curriculum materials to use next year. "Purposes and Goals of the Seabury Series," describes the cumulative effect of the Seabury Series and is followed by a statement concerning plans for revising the Episcopal Church Fellowship Series.

"Encouragement for Small Church Schools" outlines the recommendations of a recent conference on lesson materials for small church schools. "Suggestions for Christian Education Week" will help you plan for this event, which occurs the last week in September.

In "Book Notes" the Rev. Charles E. Batten features several recent books, and we have added an enthusiastic review of his own new book, *Fit to Be Tied.* Mrs. Malcolm Tuttle recommends "Books for Children and Youth."

Be sure that every person who has concern for one or more areas covered in these articles gets a marked copy of FINDINGS.

FINDINGS

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CHRISTIAN EDUCATION

FINDINGS

Contents for June 1960 ***Volume 8, Number 6***

ARTICLES

5 ***The Church Year and Christian education*** *are both ways of "preaching the Word." Together they offer unlimited possibilities for relating the events of our Lord's life to life today.*

8 ***It's your White House Conference now,*** *says the editor of* FINDINGS, *who, in reporting on the decennial conference on Children and Youth, suggests ways in which the recommendations of the conference can be implemented locally.*

10 ***Consultation—on-the-job training*** *is described as to purpose and performance by the Rev. Frederick B. Wolf and the Rev. Harry H. Jones. This is the final article in a series on leadership training.*

12 ***Encouragement for small church schools*** *is offered by Letitia Croom, who speaks for the clergymen and lay workers who met recently to assess the Church's educational program for members of small congregations.*

13 ***Purposes and goals of the Seabury Series*** *are outlined by Dr. Margaret R. Reynolds of All Saints' Church, Peterborough, N.H. In describing what the child learns from year to year, Dr. Reynolds provides an over-all view of the Series helpful to trainers and persons responsible for choosing curriculum materials.*

14 ***Episcopal Church Fellowship Series revisions*** *were discussed at a recent meeting in Washington, D.C. Clifford P. Morehouse, editor in chief of the Series, reports on the conference and on future plans.*

15 ***Suggestions for Christian Education Week,*** *September 25 to October 2, 1960.*

DEPARTMENTS

2 ***Letters***

4 ***Youth Broadcast:*** *Nondenominational youth movements appraised*

16 ***From the Chancel Steps:*** *Suggestions for July 17 through August 28*

18 ***Books for Children and Youth:*** *Recommended by Mrs. Malcolm H. Tuttle*

20 ***Book Notes***

22 ***Sight and Sound:*** *Looking back over the year • Film and book reviews*

Acknowledgments: Cover photograph of Baptism at Christ Church, Greenwich, Conn., courtesy of Richard Selchow. Drawings on pages 5, 6, and 7 by Gregor Thompson Goethals. Photograph on page 8 by Vincent A. Finnigan; on page 10 by Robert J. Higgins; on page 12 by Ansgar; on page 15 by H. Armstrong Roberts; on page 18 by Ruth Sondak.

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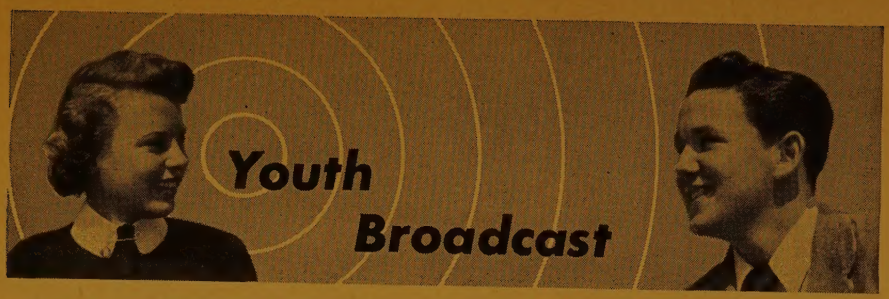


Youth Movements Outside the Church

Adult advisers have addressed inquiries to the Youth Division on how to cope with young people who are drawn into one of the national nondenominational youth movements which seem to be moving some young people out of the Church. Occasional reports have shown that involvement in one of these movements has served to deepen some young persons' lives in the Church. But there have been many compliants about losses to the Church which occur after young people have joined a youth movement.

At least one of the nondenominational movements, the "Good News Clubs," is gathering up children. In the parish paper of St. Alban's Church, Worland, Wyo., the Rev. Bruce H. Cooke writes to parishioners who have requested his opinion: "I believe those who have organized and are leading the 'Good News Clubs' are sincere and devout Christians. However, because of the grave differences in their outlook upon religion and ours, I am of the humble but firm opinion that attendance on the part of Episcopal children at these programs would only confuse and disturb them."

Those who have asked for the Youth Division's advice seem to be at a loss to stem the tide that is sweeping some young people out of the Church. An analysis of these youth movements was printed in Youth Broadcast in the November, 1956, issue of FINDINGS. Four of the movements are especially well known: Youth for Christ, Word of Life, Youth on the March, and Young Life. All of them are adult-directed, youth-centered movements. They have separate national headquarters and annual budgets which range from one-quarter to one-half million dollars. All of them are promoted by skilled professionals, one of them maintains four "million dollar" ranches, and another supports fifty-six foreign missionaries.

Missionaries to Youth

The missionary idea cannot be overemphasized in evaluating these youth movements. Their adult workers consider themselves to be full-time missionaries to youth, and their young recruits are quickly involved in the mission. The zeal of the youth movement evangelists reminds one of Paul's zeal.

Last January the Protestant ministers of New Canaan, Conn., decided that the Young Life Movement was taking too many young people out of the New Canaan churches. News reporters quickly communicated their decision to "Jim" Rayburn, founder of Young Life. His remarks about clerical jealousy were duly reported in the press, and nationwide news coverage was withdrawn from the matter. What can we say about these movements that will be heard aright by our young people?

Points to Consider

There are several points that young people ought to consider. The first is technical. The Christian churches, whose function is to preserve and share the Gospel, are not allowed to do it in the public schools. However, the youth movement workers and the "Good News Clubs" are working in these schools. They don't hold classes, but they do mingle with students, issue invitations, and receive general acceptance. Is this a fair-and-square play with the churches, or are these workers using the churches' handicap to their own advantage?

Second, the workers for these movements have a strategy which calls for going after the big wheels first. Why do they seek to reach the leaders first? Why is a young person's status in the school community so important to these workers?

After they get to the big wheels, the strategy calls for "decisions for Christ." As soon as decision is achieved, these young leaders are then used to "set a good example." The good example already surrounded with an aura of "success," is highly appealing. How does this mission strategy compare with our Lord's? Which one of the apostles was a key person in the community before Jesus came to him?

Third, how about that "decision for Christ"? When our Lord decided to give Himself for the sake of the world and in sacrifice to God, He was baptized. After He had decided to give His body as the ultimate sacrifice, He ordained the sacrament of Holy Communion. None of the youth movements outside the Church has any plan for these sacraments. "How could they?" someone may ask, hoping for the *reductio ad absurdum*. Look again, friend, for these youth movements do offer substitutes which seem to satisfy. Are they according to Christ's ordination, or according to the movement's claims?

Fourth, these movements pull out all the stops for youth while they are in the teen years. This is fine as far as it goes. Along with being an age of anxiety, nuclear energy, and space rockets, this is also the age of youth. But in what fellowship are young people to continue after youth becomes a memory? Some may answer, "Then is the time for return to the Church." "Welcome home, friends, but tell me again, why did you leave the Church while you were young?"

Troublesome Antagonists

Of course, all these questions could lead us and our young people into some new thought about new emphases for the Church's mission. The early Church was not only young in years; the early Christians were also young, and the Church was aflame with zeal for its mission.

Edmund Burke once said, "He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper." Perhaps these youth movements outside the Church may help us (in their troublesome way) to reconsider the Church's mission to youth. We were called to it first. How are we fulfilling it now?

—RICHARD L. HARBOUR

The Church Year and Christian Education

by Roswell O. Moore
Rector, Christ Church
Exeter, N.H.

Advent

THE teaching value of the Church Year is often lost because the resources we provide for observing it are superficial and irrelevant. Yet it remains a great opportunity for deepening the commitment and understanding of Christian people. The following reflections are offered in the hope that they will stimulate creative thinking on the place of the Church Year in Christian education.

The Church Year and Biblical Theology

There are two ways of thinking about time. One time-sense is circular, following the hands of the clock around and around without beginning or end. As the clock represents the daily cycle, so the calendar follows the circle of the year, with February 29 the only eccentricity. This circular time-sense was projected by Greek philosophy into the whole of history, with the conclusion that all experience is repetitive. Apparently the Greek understanding of history has continued to influence Christian devotion; we find its reflection in Edmund Sears's Christmas hymn (Number 19) which looks for the day "When with the ever-circling years/Comes round the age of Gold." (See the modification of this line in The Hymnal 1940; it is instructive!)

The other time-sense is linear, moving from a beginning to an end. The symbol is not that of the clock, but of human life from birth to death. Instead of being meaningless repetition, history in this time-sense begins somewhere, moves through a certain significant course, and ends somewhere. It has a beginning and a goal or conclusion. Such an attitude grows up not out of the Hellenic culture but out of the Hebraic. It is rooted in the Biblical concept of the Creation *ex nihilo* and of the *eschaton*, the end-fulfillment of history, which the Creator will accomplish. The events which take place along this time-line are not repetitive but singular, unique, and meaningful in themselves and in their relation to the God of history.

Our Part in History

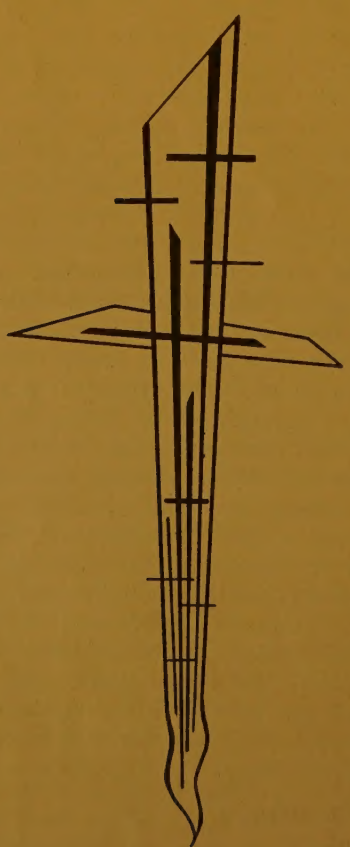
The Church Year is, obviously, subject to the influence and interpretation of both ways of under-

"The Christian Year is like a gear system which transmits meaning from God's life to ours and carries our life into the stream of what God is doing."

standing time. On the one hand, it is in itself circular and repetitious simply because it follows the calendar of the year. On the other hand, it depends upon the linear series of events which are presented in the New Testament accounts of the work of Christ.

When the observance of the Church Year is cast in the Hebraic time-sense, it comes alive with an exciting, even life-changing function. Given the linear course of sacred history, the drama of God's salvation, and given the linear course of human life, from birth to death, the Church Year becomes the pattern by which the mighty acts of God are related to our developing experience. In itself circular, the Christian Year is like a gear system which transmits meaning from God's life to ours and carries our life into the stream of what God is doing.

The real test is the extent to which, through the observance of the Church Year, our lives as Christian people are actually involved in God's saving acts, so that they come to mean salvation *for us.* It is not enough to know that Christmas is a good thing; we need the full knowledge-through-experience that "Christ was born for me." The Church Year can be the means by which people are led beyond the circular, repetitious clock-time of "one damn thing after another" into the linear time dimension of the kingdom of Him who has come and will come again.



Whitsuntide

The Church Year and the Eucharistic Lectionary

We must realize that the Church Year is really a product of the Eucharistic Lectionary and does not exist apart from it. The collects, epistles, and gospels appointed for the Sundays and other festivals of the year are what give content and structure to the Christian Year. Several excellent accounts of the developments of this calendar have been made available, notably A. A. McArthur's *Evolution of the Christian Year* (The Seabury Press, 1955, out of print). Other useful resources may be found in Dom Gregory Dix's *The Shape of the Liturgy,* especially pages 333-360 (Alec R. Allenson, 1945, $10.00), and Massey H. Shepherd's *The Liturgy and the Christian Faith* (The Seabury Press, 1957, $.95).

From the observation that the Church Year is rooted in the Eucharistic Lectionary certain principles may be drawn.

First, all activities associated with the Church Year are really ways of "preaching the Word." They are based on the Scriptures and seek to present to people some aspect of what God has done. Just as all that goes under the label of preaching today is not real "proclamation of the Gospel" that changes lives, so all that is presented in observance of the Church Year does not actually reach and change people's lives. The principle remains, however, that we should approach these activities with the same seriousness, the same sense of responsibility, that the clergy have for the preaching of the Word through their sermons. The test of effective communication, as of good education, is that the truth being presented must be heard, understood, and made the basis of action in the hearer's life. This criterion should be applied to Church Year observances just as much as to sermons.

Second, the Church Year shares the Eucharistic function of "re-presentation." In the Anglican Communion we have rejected both the Roman Catholic idea of repeated sacrifice and the Protestant idea of no sacrifice at all, to reach the Eucharistic doctrine of *anamnesis,* the re-presentation of the one, unique sacrifice of Christ. So the Church Year is not endless repetition, but it is the continuing re-presentation of the unique events of Christ's work to our developing experience. As the Holy Communion offers the whole meaning of Christ to the faithful each Sunday, so the Church Year offers the whole meaning of Christ in the course of each year.

Third, the Church Year requires the same quality of participation as the Eucharist. Its meaning and value will not be found by intellectual contemplation or by a spectator's approach. It must provide action, involvement, commitment on the part of the believer. Just as in the Holy Communion the worshiper is required to act—in offering and in receiving—so in the observances of the Christian Year there should be the opportunity and, indeed, the requirement to act.

Fourth, it must be remembered that all special events associated with the Church Year, wherever they take place, have a para-liturgical function. That is to say, they are alongside the liturgy, sharing in its purpose, communicating its meaning over a wider range, deserving some of the serious response associated with it. Christmas parties, Shrove Tuesday suppers, Halloween parties are not "to be entered into unadvisedly or lightly" but with some of the sense of the holy attendant upon the performance of the Eucharist itself. This principle does not, of course, rule out having a good time, but it does imply the responsibility to keep in mind *why* this event is taking place and to communicate this meaning to others.

Implications for Christian Education

It becomes evident that the function of Church Year observances in a program of Christian education is to involve children and adults in the "holy history," in the reality of our salvation, in the life of the Kingdom. Through the Church, these historical events in the life of Christ become the milestones of our lives. Most profoundly, we learn to die with Christ on the Cross and be reborn with Him in His resurrection. Perhaps it is in the Good Friday-Easter sequence that the deepest impression is made on the life of the believer. But the whole cycle from Advent through Whitsuntide has within it the possibility of intense personal meaning. And the discovery of this meaning grows with the development of our own experience; the Church Year can and should speak to little children, the young, the middle-aged, and the old—where they are. For example, All Saints' Day coming at the end of the Trinity Season, not too far from the Advent Season with its emphasis on the Second Coming, carries great significance for those who, at the end of their human life, are looking eagerly "over the fence."

Already we have seen the great danger of institutionalization. The Church Year has been taken over and used to reinforce the various institutional aspects of the Church's life. During Advent we raise money for the American Bible Society and recruit men and women for full-time Church work. During Epiphany we stress missionary activities, in Lent we pass out the Church School Missionary Offering boxes, and on Whitsunday we are expected to toot the horn for the World Council of Churches. All these have their value, of course, but they must not be allowed to obscure the primary function of the Church Year. Perhaps we clutch at them because they are more tangible, more immediately grasped, more obviously a part of today's life than are the Advent, Incarnation, Passion, Death, Resurrection, and Ascension of Christ, and the gift of the Holy Spirit in the Church. We must be most wary of our temptation to dwell on the superficial, the institutional aspects of the Church Year at the expense of its real significance.

Various action patterns are especially useful in presenting the Church Year, because they convey more accurately the great activity of God and because they involve the whole person in response. Pageants, dioramas, semiliturgical presentations, displays, construction projects all give opportunity for physical activity as well as mental stimulation. Participants gain the sense of an enterprise which has direction and purpose, and may realize that this is part of a larger enterprise of God's history.

Trinity

Reality and Relevance

Implicit in all that has been said is the requirement that there must be a sense of *reality* in what is presented through the course of the Church Year and of its *relevance* to our own lives as participants. At all costs we must avoid the sacramentalist trap of going round and round in religious symbols, without ever breaking through to the conflict and dialogue between Church and world. Every presentation should have some point of contact with ordinary, unbaptized life, the smell and taste of everyday experience. A person without active Christian contacts who might drift in off the street should be able to say at some point, "Yes, of course, I can understand that."

A fairly good illustration of reality and relevance is given by a thoughtfully planned Feast of Lights in which the revolutionary power of the mission committed by Christ to the Church is carried down into the witness of ordinary Christians in their daily life and work now, symbolized by the lighted candles which they actually carry out of the church building into the darkened streets. Samples of unreality and irrelevance come much more quickly to mind; one thinks right away of the incredibly bad Christmas performances in which overdressed children itch and squirm around a flashlight nestled in a wooden box.

We must test each observance, each resource, each activity presented through the Church Year. Does it draw the life history of the participant or spectator into the holy history of God's work—what He has done, is doing, and will do? Does it lead to the conviction that our lives, which begin, continue, and end somewhere, have a place in God's unfolding drama of history?

Anglicans from several countries attended the White House Conference. The representatives here are from Canada, Haiti, Japan, Puerto Rico, and England.

It's Your White House Conference Now!

by Richard Upsher Smith

"THERE are certain imperishable values which must neither be changed nor abandoned." So said the President of the United States on March 27 at the opening session of the Golden Anniversary White House Conference on Children and Youth. "Civilization," the President continued, "is a matter of spirit; of conviction and belief; of self-reliance and acceptance of responsibility; of happiness in constructive work and service; of devotion to valued tradition. It is a religious faith; it is a shared attitude toward life and living which is felt and practiced by a whole people."

The President spoke in Cole Memorial Auditorium at the University of Maryland. His audience numbered twelve thousand persons, more than seventy-six hundred of them delegates from state and national organizations. Episcopalians were represented by three National Council departments (Christian Education, Christian Social Relations, and Home), the Episcopal Service for Youth, and the Girls' Friendly Society. Other Episcopalians were delegates from various state and national organizations. The Presiding Bishop was a member of the President's National Committee which planned the conference.

About 15 per cent of the total White House Conference delegation were in their teens. Among them was Philip Pavlik, President of the House of High School Students at the 1958 Episcopal Young Churchmen's Convention and presently a cabinet member of the United Christian Youth Movement and chairman of its Faith Commission. Thirty-nine students here through the International Christian Youth Exchange were among five hundred guests from seventy-three foreign countries.

The first White House Conference was called by Theodore Roosevelt in 1909. Every decade since then the president in office has called together educators, social workers, and churchmen to assess the situation among children and youth and to plan for their well-being and for the nation's welfare. The purpose of the 1960 conference was to "promote

opportunities for children and youth to realize their full potential for a creative life in freedom and dignity."

The opening and closing sessions of the six-day meeting were for the entire delegation. In intervening days there were both large and small groups for presentation and discussion of relevant material. Each morning there were five assemblies (averaging fourteen hundred persons each) which met simultaneously to consider the over-all theme "Children and Youth, 1960." Daily topics within this theme were: "Appraising Ideals and Values in Their Changing World," "Assessing the Impact on Them of Economic, Social, and Cultural Factors," and "Adapting to Change and Innovation—The Effects on Them of Science, Technology, Population Pressures, and World Events."

The assemblies broke into forums of four hundred persons each during the latter part of each morning. Among the forum topics were these influences on the young: "Environment," "Mobility," "Support," "Nurture," "Free Time," "Mass Communication," and "Beliefs." Other forums dealt with youth's part and development in the world. Special interest was shown in young people with mental and physical handicaps and those in conflict with society.

Participation

In addition to some sixty-five papers, two books of recommendations by state committees and national organizations, and other material prepared for preconference reading, the delegates feasted on a rich diet of lectures. Each delegate was expected to hear fourteen addresses in his three days' attendance at the assemblies and forums. (Some 170 speeches were given altogether!)

But the White House Conference was much more than a series of lectures before passive audiences. Provision was made in three-hour sessions each afternoon for every delegate to speak his own mind (and that of his sponsoring organization) on the issues presented in the morning meetings.

In these work groups each delegate became an active participant in the particular area of interest he had indicated prior to his coming to Washington. The Rev. David R. Hunter, Director of the Department of Christian Education, led a group considering "The Effects of the Affluent Society," and the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations, served as recorder for a group discussing "The Significance of Ethical Principles and a Personal Code of Conduct." Other Episcopalians who served as group leaders, recorders, or resource persons were the Rev. Reuel L. Howe, Mrs. Ruth L. Cheney, and the Rev. C. Kilmer Myers.

There were innumerable unofficial meetings during the week, including a corporate communion and breakfast for about one hundred and fifty Episcopal delegates. The communion was held at St. John's Church, Lafayette Square, with the Rt. Rev. Angus Dun, Bishop of Washington, as celebrant. There was also a preconference service sponsored by the National Council of Churches, at which the speaker was the Rev. Edwin T. Dahlberg, President of the N.C.C.C. Preaching on St. John 8:31-36, Dr. Dahlberg called for recognition of truth as being basic to freedom. He reminded his congregation that truth can and must be incarnate now in persons as once it was in Jesus.

Recommendations and Evaluation

More than sixteen hundred recommendations were adopted at the White House Conference. Many of these recommendations concerned human rights, especially discrimination of all kinds. Among specific proposals adopted was one in support of released time for weekday religious education. (A similar motion was defeated at the 1950 conference).

The conference was large and diverse in its concerns, and there were conflicting appraisals of its value. Some newspapers played up the frustrations and criticisms of certain individuals—for example those who wanted all-out federal financial support of local schools or wanted more attention given to the world's children and youth rather than America's alone, or who expected immediate action to accomplish their private causes. But Mr. Melvin A. Glasser, chairman of the 1950 conference, praised "the sincerity, dedication, and integrity" of this year's delegates and declared them to be "more knowledgeable" about the issues and problems confronting children and youth today than were delegates of previous conferences. Church delegates were aware of considerably greater recognition of the Church and of spiritual values in the official program than in the 1950 conference, even though spokesmen of secular viewpoints were very vocal, especially in the work groups.

Real change can come, of course, only in the months and years of the decade ahead of us. The sixteen hundred recommendations will have to be read and studied and complemented at state and local levels, as well as nationally. State delegations will continue to meet. National organizations (like our own Episcopal Church) will study and pursue the proposals which affect their purposes and programs. Parish and mission study groups might well invite local persons who attended the White House Conference to report on its high lights and begin to dig into some of the conference recommendations. (Ask your library for copies of preconference study papers and conference reports and recommendations.) Names of local delegates can be obtained from your state governor's office. Names of local Episcopal delegates may be obtained by writing Dr. Hunter or Dr. Pepper at their National Council offices.

It is not too soon for Episcopalians to begin to prepare for the 1970 White House Conference on Children and Youth. The most effective preparation will involve serious study of the findings and recommendations of the 1960 conference.

This final article in a series on leadership training points out that there is need for a continuing program of . . .

Consultation—On-the-Job Training

by Frederick B. Wolf, Rector, St. Peter's Church, Bennington, Vt. and Harry H. Jones, Executive Secretary, Province of New England

INCREASING numbers of church school teachers, youth and adult group leaders, and officers of parish organizations are finding real help in a particular kind of "on-the-job" leadership training. Many of us are accustomed to think of "leadership training" as conferences or meetings of a group of teachers and leaders. Equally important, however, is another kind of training that we may not as readily recognize—"consultation" or personal interviews between a leader or leadership team and a clergyman or other trainer.

All of us have found in our leadership work particular problems—within ourselves as leaders or within our groups—which have gone unhelped in group training meetings. Consultation is a person-to-person kind of training for teachers and leaders designed to work with their particular problems rather than general ones.

Actually, a lot of consultation goes on in parish life without being labeled as such. Mrs. Bronson asks the rector to meet with her because she feels that the women's meetings aren't going well. Mrs. Walker catches the rector on his way into a church service and says she is resigning from the church school faculty, and he makes an appointment to talk with her next week. This is discussion of the jobs these people are doing in the parish rather than counseling with them about personal problems they may have, although personal problems do have an effect upon the jobs. Such meetings are occasions where consultation as leadership training can begin.

Such discussions of the jobs people are engaged in are necessary, but consultation comes not primarily as response to a panic-call, but as a built-in help offered by the parish for its various leaders. Such interviews should be part of a series of interviews during the working year, mutually agreed upon by leader and trainer and mutually understood to be of help with the particular task the leader or teacher is doing. Consultative interviews may be held only two or three times a year, or may be held as often as once a week. Certainly new church school teachers should have weekly consultation interviews for at least the first two months and as often as needed thereafter. Sometimes the consultant is a priest or a director of Christian education. Sometimes it is a lay person who has gone through consultative training himself and now serves as a consultant to other lay leaders.

Whatever the frequency, or whoever the consultant, leadership training consultations must have certain clear functions and specific requirements to be effective.

What a Consultant Seeks to Do

Basically, a consultant seeks to do two things in his work with a teacher or leader: (1) He seeks to support and encourage the leader in his work. (2) He seeks to challenge and stretch the leader into greater creativity and ability in his work.

Certain things should be noted:

This is a *responsible relationship,* not casual or perfunctory, but one in which the consultant is consciously concerned for the leader as a person and is willing to work with him on this basis. Consultation is a two-way street, with conversation moving both ways. The consultant is not a "director" running the leader's class by remote control. Rather, he is a resource person, helping the leader to see what he is doing and how he does it, and offering help as to possible procedures, content, or attitudes that may be helpful for the leader in his work.

Because consultation involves responsibility, it also involves some real discipline: starting on time, quitting on time, working hard at the job, working with written reports of session plans and actual sessions, constantly referring to the resources available in whatever manual or guide has been provided.

It is particularly important to note that consultation is based on what actually takes place within a meeting or classroom situation. The best way to insure that the focus will be on those happenings is to use some sort of written notes made immediately after the meeting or session by teacher or leader. If a tape recorder has been used, then the recording or, better yet, a transcript of it, will be available to the trainer. All available written material should be used, such as the agenda for the meeting or the teacher's lesson plan, along with a diary or the written comments made by leader or teacher. If there is an observer, the notes of the observer also should be available for the period of consultation. The consultant should have these documents in advance of the interview, if at all possible, in order to analyze them and prepare himself to be of help to the leader. Without concrete data, the consultative interview becomes vague and unhelpful.

Basically, consultation is "learning-by-doing" training. It provides the leader with a chance to look back on what he has been through with his group and to analyze and learn from this experience. Most of us would be grateful for a chance to review things that we have done and get concrete and specific help through analysis of our work. Consultation provides us with this mirror for our work as leaders.

Specific Help

What sort of things does the consultant help his teachers and leaders do? He may well begin with helping them to work through their manuals and other written resources, assisting them to work up notes in their own words of what they understand their group's concerns to be. Such a description of the "task area" of the group or class will provide a sharp focus for the year's work.

The consultant may then help the leader to use the manual and other resources in laying out a general plan for the whole operation, spelling out both the blocks of heritage to be explored by the group and the common questions within the lives of its members to be faced and discussed. This will be a kind of written general strategy for the year, marked by ever-deepening religious understanding. Such a strategy helps the leader to have a sense of direction—to know where he and his class hope to go and to check where they have been.

Once the class or discussion group or organization is under way, the consultant will meet with the leader periodically to help him take a look at what he is doing, helping him to identify both mistakes and accomplishments in his work. A good consultant does not plan lessons or work up agendas for the leader; he tries to help the leader learn how to do this for himself. The consultant may be able to report the experience of other classes, suggest a number of possible procedures, recall aides given in the manual, raise a number of possible questions—but he can't tell the leader which procedures or questions he must use with his particular group. Frequently, as the consultant and leader work through preceding session reports, they will be able to clarify and deepen understanding of basic questions within human life and the Christian Gospel as it speaks to these questions.

Frequent interviews of this kind, once the class or group or organization is under way, can provide invaluable personal training for the teacher or leader. After this work is over, the teacher can find a final interview which evaluates and reflects the whole operation of great help in planning for next year's work.

Consultation is time-consuming and demanding, but it is also the most effective kind of leadership training in helping leaders to become sure, imaginative, and flexible in their ministry.

Editor's Note: This series of articles will be reprinted in a single pamphlet entitled "The Nature of Leadership Training."

Encouragement for Small Church Schools

by Letitia Croom
Director of Christian Education
Missionary District of Idaho

We who are working in small parishes and missions know only too well our desperate need for adequate church school courses. We are eagerly waiting for the materials being produced by the National Council's Department of Christian Education. To insure that the courses meet our special needs, members of the Department staff recently held a conference with clergymen and teachers from small churches.

Our purpose at the conference was to evaluate the lesson materials now in experimental use and to give our recommendations for those yet to be written. We made three major suggestions: 1. That lesson materials for small churches be based on the deeply personal quality which life has in a small congregation. 2. That the materials be closely related to the Church Year. 3. That the writing be simple.

There was unanimous agreement among us that courses written for small church schools should be based on what is happening and what has happened within the congregation. The emphasis should be on the contribution the smaller congregation makes in the lives of its people, in the life of the community, and in the life of the total Church. No longer need there be an apologetic attempt to modify the courses of study prepared for larger church schools in the hope that the surgery, somehow and maybe, will fit the materials to a different, smaller situation. Lesson materials *can* be prepared which have real meaning in the closely knit fellowship of the small church.

Teachers in small churches almost always have one major advantage. Life in the small church, as in the small town, is more personal than life in most large parishes. We know each other better. Because we are few, we have to learn to get along with those who rub us the wrong way. And in so doing we discover that maybe we aren't such hot stuff ourselves. Somewhere along the line we are almost forced to learn that we can't get along without God. When we discover that, we are getting nearer to the Christian way of doing things. The only real trouble is that we have a tendency to take all of this for granted.

I suppose I can speak only for myself, but I have a good idea there are others like me. We who belong to small churches have apologized for not being able to do many of the things possible in larger parishes. Sure, it isn't a bit easy to have kids from several different grades in the same small room. But our envy has made us blind to the things that we can do more easily, and perhaps better than a larger parish.

Our second recommendation was that the lesson materials for small church schools be closely related to the Church seasons. Classroom teaching would then be reinforced by the cycle of the Church Year as it is expressed in the life of the congregation. This cycle is rooted in history. It provides a basis for growth on many levels of maturity at the same time.

In making this suggestion, we were not asking that the Church Year, *as such,* be taught. Rather, our point was that a close tie-in with the Church seasons provides a principle of organization that would simplify the teacher's job.

Teachers in small schools do not usually have adequate training opportunities or equipment. Their manual is often their only guide. For this reason, our third suggestion was that every effort be made to express ideas simply and in non-technical language. Perhaps I should illustrate: I mean substituting such expressions as "writing lesson materials" for "developing a curriculum"; "life is more personal" for "interpersonal relationships on a fundamental level"; "lessons" instead of "sessions." The need to give everyday words more precise connotations calls for the use of specific illustrations, and specific illustrations bring the breath of life to the written word.

Each of us came home from the conference reinforced in our belief that the development of courses for small church schools should be given a priority. We know our needs only too well, but we also know that if they are to be filled, we must, in the very nature of things, provide the Department of Christian Education with information on the methods and materials which we, in actual practice, have found to work. This means that the raw material must originate from within the fellowship of the small church.

The emphasis on the small church's contribution places quite a responsibility on those of us who work in small church schools. As we fulfill our part, our plea is that more people be freed at the National Council level to devote their time to this work. None of us can do the job alone. Only by working together will we get results.

Purposes and Goals of The Seabury Series

Margaret R. Reynolds, M.D., Church School Superintendent, All Saints' Church, Peterborough, N.H.

The underlying goal of all Christian education is that God's love, His redeeming power, which comes to us through Jesus Christ in the fellowship of the Church, shall be known to every person—man, woman, and child.

The purpose of the Seabury Series is to help each person to see, understand, and respond to God's action in his life and in the lives of others. The Series focuses (1) on the lives of the learners, where God's action is taking place *now*, and (2) on the history and tradition of God's people wherein the record of God's mighty acts in times past can be found.

A more specific goal is to help each child know that he has a place all his own in the world, as a part of God's plan—that each person is himself valued as a person by God. When each child knows that *he is accepted as an individual,* he is helped to learn that God knows and loves *him* as an individual, too. Another goal is to help each person find his place in the redeemed and redeeming fellowship of the Church and discover that the faith and heritage of the Church relate directly to daily life.

The child learns, step by step, that God created the world and all things in it—loves and cares for all.

He learns who our Lord Jesus Christ is.

He finds out what the Church is and what membership in it means to him and his family.

He takes part in the baptismal rite and gradually learns its significance.

He becomes acquainted with the church structure and appointments and can feel at home therein. He gradually learns "worship manners."

He hears Bible stories appropriate for his age and interests.

He becomes acquainted with the responses in Morning Prayer and Holy Communion.

He learns about the Church festivals and their significance—Christmas, Easter, Whitsunday, etc.

He learns that there are Christians in other lands and that the Church ministers to them in many ways—that our Lord has loving concern for everyone.

In time, he learns to recognize and grapple with the issues of right and wrong in his daily living and within the warmth and context of the parish church.

He comes to a gradual realization that God is *always* working through His Church and through the people around him, and that he, too, belongs to the fellowship of those who do God's work.

He is given help in facing daily decisions in the light of the Christian faith and in developing a relationship with Christ through studying the historical person of Jesus.

He comes to learn that people care for him just as he is (not only when he is "good"). Because people care, he can achieve maturity, even in a world where the demands made on him are both good and bad.

He comes to feel the reality of forgiveness.

As he comes to know himself—his strengths and weaknesses in the light of God's demands on him—he comes to know his fellows better and that he can "love his neighbor as himself."

He studies Old Testament stories concerning the beginning of God's covenant relationship with His people. He learns that there are myths as well as facts in the Bible and is shown how these are interpreted and applied in his twentieth-century daily living.

He learns that the Bible is the story of the relationship between God and man, recorded by men and women who have discerned God's presence and power in their own lives and in the world around them; that it is filled with testimony to God's power and love; that it expresses the common Hebrew and Christian conviction that God is both the eternal, ultimate Reality and yet a living, personal God who continues to care about that which He has created. His power and love are the forces behind the universe—from the beginning of time, now, and always.

He finds that in the New Testament the elements of God's power and loving concern are joined together in the person of Jesus Christ—that through Him he can know God.

He learns that as we look about us in the world today, we can in all places see evidence of God's power and love—that science supports and does not reject the might of this power. As in ancient times, God works now to reveal Himself to man—through the natural world, through human relationships, and through the testimony of the Scriptures. He comes to realize that God is good as well as powerful.

He learns of God's greatness and goodness as he learns about anything else—through *personal experience*— through what happens to him in his daily life and through what he sees in the world around him. He becomes aware of God's power and love for him in responses of his whole being to what he sees and hears and feels in the course of each day's activities. Eventually he comes to a better understanding of God, of himself, of his fellows, and the interrelationship of these, one to another.

How This Comes About

In the Seabury Series there are no prefabricated lessons written by

someone who does not know the members of the class—someone who has outlined certain facts to be taught on a given day whether or not those facts are relevant to the needs or interests of the pupils. Instead, the teacher starts with the individual members of the class rather than with a lesson in a book. Prefabricated lesson plans present *facts* about God and Jesus Christ and the Bible; the Seabury program aims to bring about an *awareness* on the part of the child of the presence and action of God in the everyday happenings of his life—in his home, his school, and community.

The growing realization that we are Christians every hour of every day, that life in our families and with our friends is where we live the promises we make at Baptism and where we daily need God's saving grace, does not come from study and the mere learning of facts—it is a matter of insight. In church school the child comes to see that the Church is concerned with the happenings in his daily experiences. The teacher becomes acquainted with each child, his particular interests and activities. She takes time to hear what the children are saying about themselves and about each other and about the adults in their lives. The child is first made to feel at home in the church classroom, and then that he belongs to a group where every individual has the freedom to be himself: where he is accepted, for himself. He learns that he can say what he thinks about things, and not just say what he thinks he is *supposed* to say. As the teacher becomes acquainted with her group, she watches for the time when the children are ready to hear the Church's message. Then, through appropriate stories or activities or discussions, she can present the facts of the Biblical heritage of the Church in a way that is meaningful to the members of her class and enjoyable at the same time. A group that leaves church school thinking "we had fun" is going to return another day of their own accord, not because they are required to attend. A happy hour at church school is the right of Christian children and the achievement of a successful teacher.

Episcopal Church Fellowship Series Revisions

by Clifford P. Morehouse
General Editor of the Series

Plans were laid for a program of revision of the Episcopal Church Fellowship Series at a three-day conference held at the College of Preachers, Washington, D.C., March 29-31. The conference was attended by about thirty representatives of editorial and advisory committees, together with representatives of the clergy and directors of Christian education.

The keynote for the conference was set forth by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, in an address in which he pointed out that curriculum materials, although indispensable at present in the Church's educational program, are only a subsection under the fourth point of determining factors, which he listed as follows:

1. The objective statements on which the curriculum is based.
2. The teacher's own experience of the Gospel as it applies to the objective statement.
3. Needs and interests of the children.
4. Printed resources:
   (a) The Bible, Prayer Book, and Hymnal.
   (b) Curriculum materials.

Bishop Wetmore pointed out that the primary objective of any curriculum should be to give teachers help on the question of objectives, and then to set forth both short-term and long-term goals for the achievement of these objectives. The Episcopal Church Fellowship Series, he said, must be revised within the concept of the ultimate expendability of curriculum and should be pointed toward the use of the Church's basic tools—the Bible, the Prayer Book, and the Hymnal.

Mrs. Harold C. Kelleran, Director of Christian Education of the Diocese of Washington, compared an independent curriculum to the independent school. She said that every independent school exists as a judgment on the public school, and therefore should be better than the public school. Stressing Bishop Wetmore's concern for clearly stated objectives, and his emphasis on the teacher's own experience of the Gospel and the needs and interests of children as essential to any curriculum these days, she said that the one thing an independent curriculum could not be was an escape hatch from the high standards and demands of a good curriculum. Leadership training, said Mrs. Kelleran, is the big problem facing the Church in the field of Christian education, and any revisions of existing materials should emphasize this basic requirement.

With the publication of Course 9 in May, 1960, there will be a complete curriculum of seventeen courses containing fifty-five items. The process of revision has already begun. The revised Course 3 was published in 1959, and a revision of Course 2 is to be published this spring. Other courses scheduled for early revision are Courses 5 and 7.

Members of the conference broke up into small groups to consider courses scheduled for revision and also to make recommendations for new or alternative courses, especially for high school and vacation church school classes.

On the final day of the conference, representatives of Church-related secondary schools and parish day schools were present, and some consideration was given to curriculum needs of these schools, as well as for released-time use.

Consideration was also given to the provision of more adequate audio-visual aids and other supplementary materials for use in teaching the Episcopal Church Fellowship Series.

Hundreds of thousands of families will register for church school classes and, by worship and study, bear witness to the lordship of Christ in personal and corporate life.

Suggestions for Christian Education Week

Christian Education Week will be observed September 25 through October 2. Its purpose is to stress the importance of religious training for children, youth, and adults, not only in the Sunday church school and youth groups, but also in weekday activities. The observance is sponsored by the National Council of Churches.

The Rev. David R. Hunter, Director of the Department of Christian Education, sees Christian Education Week as an occasion for total parish planning. "Every parish and mission," he says "needs to review its present program and to plan for the future. It needs to be sure that it is measuring up to its opportunities and to see all its activities in proper perspective."

Parish Committee

One way to undertake over-all planning is through a parish committee on Christian education. The purpose and organization of such a group is described in an article, "The Parish Committee on Christian Education," written by the Rev. Richard U. Smith and available in limited quantities from the FINDINGS office. FINDINGS will run a new article on a parish education committee in the September issue. The Christian education committee should represent the leadership of all parish organizations and should include other persons who have special interests or experience that makes their service valuable to the committee.

Proven Observances

Christian Education Week is placed early in the fall to coincide with the opening of the school term and the parish program. One of the Sundays during this observance—often designated as "Rally Day"—provides an occasion for the registration of all age-groups in church school classes. Sometimes the class period is given to parents so they can meet their children's teachers and talk with them about how they can share the religious training of their children. (The children can remain in church for a film or a hymn sing or to practice hymns and canticles.) In some churches the clergyman preaches on some phase of Christian education as it currently affects his parish. In some parishes it is a tradition to install church school officers and teachers during a period of worship, just as vestrymen are inducted when they assume their office.

During the week, other meetings are desirable. For example, one purpose of Christian Education Week is to "emphasize joint responsibility of the Church, the home, and the community in Christian education." Public school officials as well as leaders of children's and youth groups might be invited to meet with church leaders and parents to discuss their mutual responsibilities. Careful planning should precede such a meeting. If someone from your area attended the recent White House Conference on Children and Youth (see page 8 of this issue), invite him to make a report.

Resource Materials

The Rev. Reuel L. Howe has written a brief meditation, "The Christian and His Faith," which the National Council of Churches has printed as an insert for the standard-size weekly church bulletin (cost, $1.75 per hundred copies). A leader's "Manual for Christian Education Week" ($.35) is also available. Both these items can be obtained through the Office of Publication and Distribution, 475 Riverside Dr., New York 27, N.Y. *The International Journal of Religious Education* for June will carry an article on Christian Education Week.

A Request

Dr. Hunter has appointed a staff committee to plan for observances of Christian Education Week in future years. He urges parishes and missions to report what they do this year in the expectation that the Department can use their recommendations a year hence.

From the Chancel Steps

by William Sydnor

Trinity V, July 17, 1960

POSSIBLE SUBJECT: Our Calling
BASED ON: The Epistle

What does it mean to you when one of your parents calls you? What comes to your mind when your mother or your father asks, "Didn't you hear me call you?"

You might open with some such question to get the congregation thinking about the implications of being called. Accept the answers you get without judgment, for you have asked, "What does it mean *to you?*" If you disagree with what they say, you can try to broaden their thinking by explaining your views on the meaning of being called. But hear and weigh their answers thoughtfully, before turning from them. Children often say things in a way which is clearer (to other children) and more freshly worded.

Here are some things you may want to say on the subject of our calling.

You know that police cars sometimes get a radio message, "Calling all cars." What does it mean? There is some sort of emergency, they have a new assignment—something they must do. The Gospels tell of Jesus calling His disciples to be His followers and later to tell others in distant places of God's love for them. He also calls us to leave some other way of life and become His followers. This does not mean to stop being children in school, or fathers who go to the office, or mothers who keep house or work in a store. It means to be His loving followers wherever we are that through us others may discover God's love for them.

Let us sing together Hymn 566, "Jesus calls us; o'er the tumult," stanzas 1 and 5 only. The last stanza is a prayer that we Christians, young and old, will hear and serve and love Christ that those around us will be thankful to God for the likes of us.

Trinity VI, July 24, 1960

POSSIBLE SUBJECT: The Commandments and Me
BASED ON: The Gospel

The article on the Sixth Commandment in *More Than Words*, revised edition, pages 129-130 (The Seabury Press, 1958) suggests the line of thought which might be followed here.

"Most of us think that this commandment has to do only with killing somebody. We say, 'I'm no murderer, and I don't intend to be.' In the Sermon on the Mount Jesus says we are all guilty if we commit murder in our hearts. (Matt. 5:21-26) No one is likely to say to himself, 'I think I'll murder someone this afternoon.' But we are likely to have a series of ill feelings about a person, each a little worse than the one before. For example:

" 'He always disagrees with me.'

" 'I don't like people who disagree with me.'

" 'He is just being mean.'

" 'Oh, there is that spiteful guy again. I wish he'd get lost.'

" 'I wish something would happen to him, like getting run over.'

" 'Somebody ought to kill him. He deserves it.'

"Jesus taught His disciples that leaving people out, quarreling, holding grudges, hatefulness, nasty sneers, and spiteful name-calling break the Sixth Commandment in spirit if not in act. All of us realize that something is 'killed' when acts like these make people feel rejected. One who breaks the commandment to love his neighbor as himself is in danger of breaking the Sixth Commandment also."

When we hear our Lord's words, His explanations of the commandments, each commandment, like this one, points right to us. Here is a prayer we can pray for help in living as His faithful followers. It is Hymn 249. Let us kneel and say it together.

Trinity VII, July 31, 1960

POSSIBLE SUBJECT: The Lord's Feelings for Us
BASED ON: The Gospel

Jesus had been very busy teaching and preaching, helping and healing. He was probably tired and needed to rest, and He also wanted an opportunity to spend some quiet time with His special disciples. They sailed across the corner of the lake to a lonely place. But the people saw them going and ran very fast around the shore; they were standing on the beach all out of breath when the disciples' boats landed.

So Jesus talked some more about God's love for them. Finally, when it really was time to stop, the disciples said, "Tell them to go home." "Oh no," said Jesus. Then He went on to say, "I have compassion on the multitude. They have been out here a long time and are very hungry. Some of them may faint before they can get home. Let us feed them."

Compassion is a big word which means "I know just how they feel," or "Because I care about them, I share their tiredness and hunger with them and want to help." It was because of occasions like this that we are told in another part of the New Testament: We can tell our secrets, our troubles, and our hurts to the Lord in heaven and be sure He understands. For He is the same Lord who once had compassion on the multitude. He knows how we feel and He cares. (This paraphase of Hebrews 4:15-16 at a seven- or eight-year-old level may be suggestive to you in making your own.)

See also the suggestion for November 22 [FINDINGS, October, 1959], "What Have I Got to Give?"

Trinity VIII, August 7, 1960

POSSIBLE SUBJECT: The Spirit of the Family
BASED ON: The Epistle

The Epistle today is talking about the spirit of God's family, the Church.

Every family has a spirit all its own. Some families seem to have a

happy time together. Some are busy and rushy. Some families, unfortunately, have a gloomy or a fussy spirit. Others have a proud or a polite or a fun-of-learning spirit. Most families are a little different from all others in this matter, but they are all alike in that every one of them has some sort of spirit. You cannot see it or put your hand on it, but it is there; and if you visit in that home often enough, you are aware of it.

A person is a true member of a family when he has the spirit of the family. Have you ever had someone say to you, "You talk just like your father," or "You act just like your mother"? A person does not have to be born into a family to have its spirit—he may be adopted. If one behaves like other members of the family, believes in the same things, has similar likes and dislikes, he is a true member. You may have heard a person referred to as a black sheep. That means he is so different from the rest of the family that he does not really belong. He does not have the family spirit.

The spirit of God's family, the Church, is the Holy Spirit. We begin to share that Spirit when we pray regularly to Jesus as the Lord, when we gather regularly with His people to worship Him, when we strive to treat other people as His brothers and sisters. The words of our Epistle have been stated like this: "All who follow the leading of God's Spirit are God's own sons . . . . you have been adopted into the very family circle of God and you can say with a full heart, 'Father, my Father.'" (J. B. Phillips)

Trinity IX, August 14, 1960

POSSIBLE SUBJECT: The Prodigal Father

BASED ON: The Gospel

Get the youngsters in the congregation to help you retell the parable of the Prodigal Son. One way to do this is to play a game with them. Pretend that you are going to tell them the parable, but then you keep forgetting and have to be coached from the congregation.

It is quite possible to play with the details of the story and at the same time make the point that our Lord was talking about the wonderfully great and bountiful (prodigal) love of the father. The parable is called the Prodigal Son because the younger son was a spendthrift. The teaching is that the father is generous and openhanded with his forgiving love. The younger son was selfish, wasteful, and undisciplined. But when he realized how wrong he was and came home, his father forgave him and received him back. The older son was proud, selfish, and unfriendly; he was always "right." The father was ready and willing to forgive and love him, too, but that son did not wake up to how wrong he was. He did not see that his kind of "goodness" hurt his father just as much as his brother's kind of badness.

If you are going to attempt to tell the parable in the way suggested, you would be wise to practice it aloud in front of a mirror. Well done, it can be reverent fun from which adults as well as children learn.

Trinity X, August 21, 1960

POSSIBLE SUBJECT: Prayers God Can Grant

BASED ON: The Collect

An important rule about saying our prayers is suggested in today's Collect: "that they may obtain their petitions, make them to ask such things as shall please thee. . . ." How can we know what things please God?

Our Lord once said, "He who has seen me has seen the Father." (John 14:9) If that is the case, then I can learn a great deal about what God is like and about those things which please Him by finding out what kind of person Jesus was and the things which were pleasing to Him.

When we read the Gospels, we discover that our Lord praised childlike trust (Mark 10:13-16), belief in God's power (Matt. 15:21-28), gratitude (Luke 7:36-50 and 17:11-19), little kindnesses (Matt. 25:34-40). He condemned lack of trust (Matt. 9:18-19, 23-25), insensitiveness to need (Matt. 25:41-45), selfish grabbing (Luke 12:13-15), pride and bragging (Luke 18:9-14), unbrotherly temper (Luke 15:25-32), desire for vengeance (Luke 9:54-55).

These lists are not exhaustive. They are intended to be helpful as you plan what you are going to say. Use one or two gospel instances and give more details. Remember your aim is to help those who want to pray in a way pleasing to God.

You might close by singing together Hymn 322, stanzas 1 and 5 only. Indeed, these stanzas make a good prayer to use in the service and to memorize.

For another treatment of this subject see this column for May 22, 1960 [FINDINGS, April, 1960], "Ask in My Name."

Trinity XI, August 28, 1960

POSSIBLE SUBJECT: Lives Pleasing to God

BASED ON: The Gospel

The parable of the Pharisee and the Publican pictures two kinds of people. (Reread it to the congregation, perhaps using a modern translation, but in any case revise the opening sentence to read, "who trusted in themselves instead of God because they were righteous. . . .")

What kind of a person would you say the Pharisee was?

What kind of person would you say the publican was?

When you heard this parable which man did you like better? (Try, if it is at all possible, to use their words in summarizing the matter. This is how I would proceed.) Here is the way I felt. I do not like people who are always bragging. They seem to be saying to me, "I am better than you are." They seem to be looking down their noses at me, and I don't like it. A person like the Pharisee shuts himself out from everyone. He thinks he is so big and important that he does not need anyone, not even God.

The publican was of a different sort. The things he had done and said and thought had been wrong, and he knew it. He was honestly sorry for the kind of life he had led and asked for help. I don't know about you, but my heart goes out to such a person. He wants a friend. He needs a friend. And I would like to befriend him and help him in any way I can. Our Lord said that a person like the publican has the courage to be honest about himself and his need for help. His attitude makes it possible for God to forgive and help him.

Good for summer reading
and for a permanent place
in the parish library

Books for Children and Youth

In response to many requests that we recommend good books for children's summertime reading, FINDINGS asked Mrs. Malcolm H. Tuttle to prepare an annotated list. Mrs. Tuttle served on the Book Committee of the Westchester Convocation Board of Episcopal Churchwomen in the Diocese of New York and has made a study of children's religious books as her hobby.

No longer does a "religious" book have to signify small print, poor paper, and ugly illustrations. The following titles are just the opposite: attractive and well-suited to children's reading needs. Mrs. Tuttle has classified the books according to approximate age-levels. She reminds us that reading ability is a better criterion than chronological age.

These books might well be the basis of starting a children's lending library in your parish or mission. Other books, for example for Christmas, would, of course, be added.

For the Very Young

My Golden Book About God, by Jane Werner Watson (Golden Press, $1.25). Excellent pictures, related to a child's experience, appealing to both child and parent. "God is all the love we feel for playmates, family and friends."

One Little Baby, by Joan Gale Thomas (Lothrop, Lee & Shepard Co., $1.00). A tender treatment of the beloved Nativity story.

A Prayer for Little Things, by Eleanor Farjeon (Houghton Mifflin Co., $1.50). A prayer about the simple and tiny things in a child's world. Easily understood and loved by little children.

First Prayers; First Graces; illustrated by Tasha Tudor. (Henry Z. Walck, $1.75 each). Both collections of prayers and graces well illustrated.

A Book About God, by Florence Mary Fitch (Lothrop, Lee & Shepard Co., $2.50). Lovely illustrations by Leonard Weisgard showing some of the things God is like. "No one can count the stars in the sky. No one can count the ways God shows His love."

And It Was So, by Tasha Tudor (The Westminster Press, $2.50). Answers a child's first questions—beautifully illustrated.

Small Rain, edited by Jessie Orton Jones (The Viking Press, $2.50). Selections from the Bible. The fine illustrations are designed to give a small child a sense of security in his spiritual heritage.

Where Is God?, by Joan Gale Thomas (Lothrop, Lee & Shepard Co., $1.00). Although the little boy does not find God in any one place, he learns that God is everywhere.

For Five- to Seven-Year-Olds

St. Francis and the Animals, by Leo Politi (Charles Scribner's Sons, $2.95). Stories with beautiful pictures. Children feel the gentle kindness of this saint who loved animals.

St. Francis and the Wolf, by Hetty Burlingame Beatty (Houghton Mifflin Co., $2.50). How St. Francis quieted the wolf and made him a friend to the people of Gubbio makes a warm, exciting story. Fresh, vivid pictures make this an unusual picture book, a favorite with children.

In the Beginning, by Alf Evers (The Macmillan Company, $2.75). A first picture book illustrated by Helen Sewell. God's love and His plan for the world revealed in the picture story of Creation.

The Little Church on the Big Rock, by Hazel Allen (Charles Scribner's Sons, $2.50). A delightful little tale that five-year-olds want to have read over and over again. Illustrated by Roger Duvoisin.

If Jesus Came to My House, by Joan Gale Thomas (Lothrop, Lee &

Shepard Co., $1.00). Offers the Golden Rule in concepts easily grasped by small children, and indirectly suggests some ways to carry them out. One of the very favorites.

A Is for Angel, by Joan Gale Thomas (Lothrop, Lee & Shepard Co., $1.00). An illustrated alphabet with words familiar to those who go to church school.

For Eight- to Ten-Year-Olds

The Birthday of Little Jesus, by Sterling North (Grosset & Dunlap, $1.50). A reverent, deeply moving story of Jesus' birth told to the Boy Jesus by His mother on His seventh birthday. Illustrated by Valenti Angelo.

In Clean Hay, by Eric P. Kelly (The Macmillan Company, $1.25). A charming folk tale about the children who went to Krakow and participated in a re-enactment of a real Nativity story. Illustrated by Maud and Miska Petersham, the tale is full of the true spirit of Christmas which all children love.

Son of the Lamp Maker, by Sterling North (Rand McNally & Co., $2.00). A beautiful account of the effect of Jesus on human lives. The story of a boy who tried to save Jesus from those who would crucify Him. Illustrated by Manning deV. Lee.

Donkey's Glory, by Nan Goodall (David McKay Co., $3.00). This gentle story, long a favorite in England, makes its first appearance in America with new and lovely pictures by Sylvia Green.

A Book of Three Festivals, by Amy Morris Lillie (E. P. Dutton & Co., $2.75). A collection of stories equally divided between religious and secular subjects. A particularly lovely Easter story is about a crippled lad, unable to join the Children's Crusade, who found happiness in serving God in other ways.

For Ten- to Twelve-Year-Olds

Cave of Riches: The Story of the Dead Sea Scrolls, by Alan Honour (McGraw-Hill Book Co., $2.75). A well-told story by the Bedouin boy who found them.

"The Narnia Chronicles" by C. S. Lewis (The Macmillan Company). A series. No religion showing, but it's there underneath the whimsy and allegorical fantasy. Titles: *The Lion, the Witch, and the Wardrobe* ($3.00); *The Horse and His Boy* ($3.00); *The Silver Chair* ($2.75); *The Voyage of the Dawn Treader* ($2.75); *The Magician's Nephew* ($2.75); *Prince Caspian* ($3.00); *The Last Battle* ($2.75).

In the Beginning, by Roger Pilkington (St. Martin's Press, $1.95). Story of Creation in the light of what we know today about the earth, plants, man. Bound to stimulate family discussion; it stresses science as well as theology.

Pilgrim's Progress, by John Bunyan (J. B. Lippincott Co., $3.95). Illustrated by Robert Lawson, with text retold and shortened for modern readers by Mary Godolphin. This volume will prove a delightful way of becoming acquainted with one of the most widely read and important stories ever written.

St. Augustine and His Search for Faith, by Milton Lomask (Farrar, Straus and Cudahy, $1.95). A warm, lively, yet deeply spiritual picture of a saint who searched desperately for faith.

The House of Prayer, by Florence Converse (E. P. Dutton & Co., $1.85). The story of a little boy's tour through the teaching and life of the Church. Besides translating the liturgy of the Church as a charming story, it answers many problems that trouble young people when thinking about religion.

Knock and Enter, by Chad Walsh (Morehouse-Barlow Co.; $2.75; paper, $1.65). Excellent preparation for Confirmation. A boy reader's comment: "Good book, answers a fellow's problems."

For Teenagers

The Living Story of the New Testament, by Walter Russell Bowie (Prentice-Hall, $3.95). A comprehensive retelling of the New Testament for readers of all ages, which does not end with the Ascension, but shows Christ's influence in the lives of the disciples, especially Paul. Illustrated by Douglas Rosa.

Fisherman of Galilee, by Aileen Fisher (Thomas Nelson & Sons, $2.95). The Master seems very near and the chosen twelve very vivid in this story of Christ's ministry.

Youth Talks with God, by Avery Brooke (Charles Scribner's Sons, $1.50). Prayers for older children and teenagers to use by themselves. Written in everyday language.

A Man Called Jesus, by J. B. Phillips (The Macmillan Company, $2.50). Short plays about the life of Christ—suited to simple dramatization. Same direct speech that distinguishes the author's translation of the Bible.

Story of Albert Schweitzer, by Anita Daniel; *George Washington Carver,* by Anne Terry White (Random House, $1.95 each). Both "Landmark Books." (Tribute enough!)

God's Troubadour, by Sophie Jewett (Thomas Y. Crowell Company, $2.75). The story of St. Francis of Assisi written after the author saw the famous Giotto frescoes. The illustrations in the book are reproductions of these same paintings.

For the Whole Family

The Lord Is My Shepherd, by Nancy Barnhart (Charles Scribner's Sons, $4.95). A beautiful, unique book with selected Bible stories told simply and briefly. Pictures made in the Holy Land give the setting and feel of the stories. A family book to be shared, enjoyed, and read aloud.

The World's Great Religions, Life's Special Edition for Young Readers (Golden Press, $4.95). Presents the ceremonies, traditions, and beliefs of Christianity, Judaism, Hinduism, Buddhism, and Chinese philosophies. Beautiful photographs and paintings.

They Sang a New Song, by Ruth MacKay (Abingdon Press, $3.50). Stories of great hymns give glimpses into the lives of twenty dedicated people who sang "unto the Lord a new song." Stimulates interest and understanding. Illustrated by Gordon Laite.

Raphael, the Herald Angel, by David Appel and Merle Hudson (Crown Publishers, $2.50). A story about the choirmaster of heaven and his mission. This book should be read aloud at Christmas time. A family treasure to be shared for many years.

Book Notes

Edited by Charles E. Batten

A Roman Catholic in the White House, *by James A. Pike in collaboration with Richard Byfield. Doubleday & Company, 1960. 143 pages. $2.50*

God and Man in Washington, *by Paul Blanshard. Beacon Press, 1960. 251 pages. $3.50*

Each of these volumes deals with the issues of religion and national political life. The Pike-Byfield volume is an amplification of an article in *Life* (December 21, 1959) with focus on issues involving a Roman Catholic as president. The Blanshard volume covers essentially the same material but in a wider context gives "a popular survey of the most important interactions between government and religion in the whole national church-state frontier."

Both books develop the thesis that being concerned with the religious views of a presidential candidate is not bigotry but, as expressed in the first volume, "the exercise of responsible citizenship." The Pike-Byfield volume then discusses the attitudes toward church-state relationships; the official Roman view and an American interpretation of it; foreign aid and birth control; the problem of allegiance to a foreign state; diplomatic representation to the Vatican; federal aid to parochial schools; and informal pressures on a president. The book is well written, competently documented, objectively presented, and is by far the best statement of the issues and their implications this reviewer has read.

The Blanshard volume sees the main issues as the conflict between a pluralistic culture and the Roman Church's stand for "(1) complete abolition of divorce, (2) complete prohibition of contraceptives, (3) the obligations of the state to support Catholic schools with public funds, (4) Church censorship, (5) discrimination against Protestants, Jews, and unbelievers in mixed marriages, and (6) creedal segregation of Catholic children in a separate school system, with theological penalities for parents who refuse their bishops' orders to boycott public schools." For what is is, a journalistic venture, the book accomplishes its purpose. Blanshard enthusiasts will welcome it. However, it is filled with many generalizations and lacks the preciseness and the objectivity of the Pike-Byfield volume.

Fit to Be Tied, *by Charles E. Batten and Donald E. McLean. The Seabury Press, 1960. Paper, $1.75*

This is a manual for youth group leaders who wish to set up a series of meetings "seeking to understand the issues of sex education and marriage preparation." The authors are eminently qualified by training and background for this task. In addition, they write from a solid foundation of experience; they have collaborated in giving this course to youth groups in many parishes. Directions are clear and specific and cover all angles of the subject—from how to present the idea to parents and other adults of the parish to what to do by way of follow-up. This is not a course for the youth group leader to undertake singlehanded. The parents must cooperate, the doctors in the parish must help, and the rector must show an active and enthusiastic interest.

The acceptance by young people of thoughtful and candid adult guidance in this field is exciting and gratifying. Too often this has not been given by those who should best do so—the parents. It makes sense that the Church, which is so vitally interested in marriage, should step into the gap. To those who agree to this proposition this book is enthusiastically and unhesitatingly recommended. (*G. Douglas Krumbhaar*)

The Offering of Man, *by Harry Blamires. Morehouse-Barlow Co., 1960. 146 pages. $2.50*

The thesis of this spring selection of the Episcopal Book Club is that "By the pattern of our Lord's Incarnation and self-giving, and by the teaching and practices of the Church, we are committed, as Christians, to a distinctive kind of life. . . in which the spiritual explores the full strength of the physical and the intellectual; a life in which the full range of the human is visited by God, a life in which the products of nature and human effort are offered to Him." The remainder of the volume is an exploration of the practical manner in which these general truths are demonstrated so that man may offer his whole life to God—intellectually, spiritually, morally, emotionally, and physically. The author stabs much glibness, self-deceit, and halfheartedness which passes for Christian commitment and, especially in his concept of "the double vision," fulfills his purpose of a deeper understanding of the measure of man's offering to God.

Youth Talks with God, *by Avery Brooke. Charles Scribner's Sons, 1959. 54 pages. $1.50*

These are prayers which can be used in daily living, and they give a fresh, natural approach to many needs and concerns of youth. A unique feature is that each prayer is printed on a separate page and at first glance seems incomplete. The ending of each prayer is the responsibility of the one who prays. (*Louise Hatch*)

The writer of the epilogue of Ecclesiastes was correct: "Of making many books there is no end." He could underline the statement in discussing religious books, for in January and February, 1960, over 170 publications appeared in the field of religion alone. Following are some good volumes which the editors feel should be brought to the attention of readers, but for which full reviews are precluded by space limitations.

The Ecumenical Movement

The Pressure of Our Common Calling, *by W. A. Visser 't Hooft. Doubleday & Company, 1959. 91 pages. $2.50*

The General Secretary of the World Council of Churches argues that the unity of the churches will be achieved only as the whole Church is true to its common calling in witness, service, and fellowship. This is a realistic and practical book, made partly so by the detailed development of the thesis.

The Ecumenical Era in Church and Society, *edited by Edward J. Jurji. The Macmillan Company, 1959. 238 pages. $5.00*

Many eminent scholars have contributed to this symposium in honor of John A. Mackay. The ecumenical movement is discussed in terms of its structure and theology, worldwide scope, message, and communication.

Biography

Albert Einstein, *by Arthur Beckhard. G. P. Putnam's Sons, 1959. 126 pages. $2.50*

St. Paul, *by H. K. Luce. G. P. Putnam's Sons, 1958. 119 pages. $2.50*

These two biographies in the "Lives to Remember Series" present men of complex thought in such a manner that their basic ideas should be easily understood by the juvenile readers (ages 10-14) for whom the books are intended.

They Stand Invincible, *by Robert Merrill Bartlett. Thomas Y. Crowell Company, 1959. 261 pages. $3.50*

This is a collection of short biographies of men of all races and religions who, according to the subtitle, "are reshaping our world" by their devotion to humanity. It is a good study book for young people and a source of inspirational and illustrative material for clergymen.

With Schweitzer in Lambaréné, *by Richard Kik. Christian Education Press, 1959. 87 pages. $2.00*

This short and interestingly anecdotal biography of Albert Schweitzer, published originally in German in 1954, has been well translated by Carrie Bettelini.

Pastor Niemoeller, *by Dietmar Schmidt. Doubleday & Company, 1959. 224 pages. $3.95*

Here is an interesting study of one of the most paradoxical and controversial contemporary Christians. "Niemöller himself," says the author, "does not always make it easy for his contemporaries or even his friends to understand him" (page 9). This volume is a successful attempt to aid in that understanding.

Here Comes Elijah, *by Frances Dunlop Heron. The Bethany Press, 1959. 281 pages. $3.95*

Many of us have known an Elijah—the farmer, the mainstay of the country parish, the leader of the rural community. Against a background of the Midwest around the turn of the twentieth century, the author has written an engaging biography of her father.

The Bible

The Chosen People, *by Osborne Booth. The Bethany Press, 1959. 264 pages. $4.00*

This narrative history is a good introduction to the political and literary activities of Israel as her religious faith developed.

A Christian Theology of the Old Testament, *by George A. F. Knight. John Knox Press, 1959. 382 pages. $5.00*

The author attempts to discover and present "what the Old Testament has to say to the twentieth century in the light of the Christian revelation as a whole." It is written in nontechnical style and yet deals with fundamental issues with an authoritative detail.

The Rule of God, *by G. Ernest Wright. Doubleday & Company, 1960. 133 pages. $2.95*

These seven essays in Biblical theology were originally lectures delivered to various clerical and theological groups. They express a Reformed point of view.

You Shall Be My People, *by Edwin M. Good. The Westminster Press, 1959. 96 pages $1.50*

Jesus and God's New People, *by Howard Clark Kee. The Westminster Press, 1959. 92 pages. $1.50*

The publishers deserve high commendation for these "Westminster Guides to the Bible," something of a companion series to the "Laymen's Theological Library." Written for laymen, they are excellent and intelligent guides to various sections of the Bible. Dr. Good, the general editor of the series, presents an excellent introduction to the books of the Covenant and the Law, and Dr. Kee does the same for the four Gospels. Good for parish libraries.

The Story the Old Testament Tells, *by Glenn McRae. The Bethany Press, 1959. 96 pages. Paper, $.75*

This is a very elementary leadership training text for a church school teacher who has little background in the Old Testament. It should prove helpful for such a reader.

The Pastoral Ministry

The Human Problems of the Minister, *by Daniel D. Walker. Harper & Brothers, 1960. 203 pages. $3.95*

This unusual volume might have been subtitled "The Tensions of the Christian Minister" or "Occupational Diseases of the Clergy," for the author suggests the problems and paradoxes involved as the Christian minister seeks to discover for himself his role in this generation. It is written from the ethos of the Methodist Church.

The Pastor and Community Resources, *by Charles F. Kemp. The Bethany Press, 1960. 96 pages. $1.50*

This practical and functional manual, which should be on the desk of every clergyman, provides a statement of basic principles of the relations between the Church and social agencies; information concerning them on both a local and national level; and an index of community resources.

The Purpose and Work of the Ministry, *by Gabriel J. Fackre. Christian Education Press, 1959. 141 pages. $2.50*

The author, with a fascinatingly imaginative plan and style, has produced a book marked by sensitivity, sincerity, and authenticity as he presents the purpose and work of the Christian ministry, particularly as seen by a mission pastor.

A Book of Public Prayers, *by Harry Emerson Fosdick. Harper & Brothers, 1959. 191 pages. $3.00*

Here are seventy-five long prayers and fourteen litanies for special services, characterized, like all of Fosdick's writing, by deep insight, clarity of thought, genuine humility, and beauty of expression.

Ad Clerum, *by Herbert Hensley Henson. S.P.C.K./The Seabury Press, 1958. 224 pages. $2.75*

Eight Lectures on Preaching, *by Phillips Brooks. S.P.C.K./The Seabury Press, 1959. 281 pages. $2.75.*

Here are two reprints in the series of well-known Christian writings "For a Priest's Library." The first contains Bishop Henson's famous "Fourth Quadrennial Charge" (1936) on the state of religion in the northeast of England, plus several ordination charges. The second volume contains the famous Yale Lectures on Preaching by Phillips Brooks. There is a serious biographical error in the introduction, for Brooks was never Bishop of Washington. Both books should be a helpful addition to a priest's library.

Sight and Sound

Looking Back Over the Year

Family Filmstrips continues its heavy production schedule, which in its first two years has amassed a respectable and balanced catalogue.

Filmstrips have increasingly moved away from their former content-centered pigeonhole to dealing realistically with the existential.

Biblical subjects are being treated in art rather than by means of photographed re-enactments. Also, there is a trend toward an oblique treatment through photographs of authentic sites, for example, the Family Filmstrips on Bible lands, the soon-to-be-released motion pictures on the same subjects, and the book of photographs, *In the Steps of Jesus*, reviewed below.

A high watermark of sound filmstrips was reached this year in *This Sustaining Bread*, which proved the poetic capabilities of the medium. (See FINDINGS, March, 1960.)

Filmstrips with records are now the general rule. Packaging has improved also. Today we receive a filmstrip, record, and manual in a uniform, labeled box. No longer do we contend with three separate items which inevitably wander away from each other. Packaged sound filmstrips cost more, but so does everything else these days.

This was not the year of great Church-produced motion pictures. The number of productions was scanty. Family Films seems to have broken away, however, from its oppressive all-too-pat productions.

The motion picture theater, however, has been the scene of the greatest theological exposition in recent years. We have seen Carl Dryer's *Ordet*, Dassin's *He Who Must Die*, Bergman's *The Seventh Seal*, and Rossellini's *The Flowers of St. Francis*. On the really commercial side, we saw the extremely tasteful *On the Beach* and *Ben-Hur*.

Television, which has had a bad year generally, for many reasons, has also shown signs of life as far as the Church is concerned. While we have continued to perpetuate "religious broadcasting," "Look Up and Live" has been truly creative and "Talk Back" is perhaps the most intelligent programing package the Church and the industry has ever seen. (See FINDINGS, May, 1960, page 12.) Bishop Pike's program continues to be excellent.

The record industry has also advanced. Stereo entered on a broad basis, for one thing. (At the same time, Westminster Records tragically collapsed.) But more importantly, the spoken word became a dominant category in record catalogues. One of the finest achievements of binaural sound is the recording of Archibald MacLeish's *J. B.* Charlton Heston recorded portions of the Pentateuch in a production which still gives me quivers, and there was that memorable recording of other Old Testament books by the Speak Four Trio. (See FINDINGS for January, March, and April, 1960.)

"Ways We Learn" and "Looking at the Preschool Child" (FINDINGS, June, 1959, and April, 1960) have opened two new avenues to the utilization of nonprojected pictures. Both secular and Church audiences have found these materials uniquely valuable.

Film Reviews

Whatever the Weather. ***Educational Horizons (3015 Dolores St., Los Angeles 65, Calif.), color, 10 min. Rental, apply.***

This is a delightful and competent film essay intended for kindergarten and primary children. Subject: weather and what it means to us. The film mostly centers on how we can enjoy the weather (flying kites, sliding down a snowbank, etc.), although it also explains some things the weather does. The religious dimension is implicit.

Fine photography, sensitive direction of the four amateur child actors, a suitable musical background, and a simple script in poetry: there you have it. This is a good film. I hope you can find a way to use it.

Music for Children. ***Produced in West Germany and adapted by the National Film Board of Canada. Distributed by Contemporary Films (267 West 25th St., New York 1, N.Y.), black and white, 13 min. Rental, $5.00.***

For many years the distinguished contemporary composer Carl Orff has concerned himself with teaching music to children. This sensitive film expresses Orff's basic philosophy. "Why," he asks, "do we only give toys to children to play with? Why not give them the opportunity to play with sounds and rhythms?"

At his music school in Austria, Carl Orff does just this, and the results are astounding. The children reach a perfection of expression that is uncanny. Furthermore, this motion picture, as film art, is beautifully consistent with the spirit of its subject matter. The craftsmanship is the best I have seen in 16mm films this year. Church school teachers, parish day school teachers, and club leaders will find inspiration and widened horizons in this film.

Book Reviews

In the Steps of Jesus, ***by René Leconte, photographs by Frédérique Duran. Hastings House, Publishers, 1959. 123 pages, including 60 black and white plates and 8 color plates. $8.50.***

The total effect of this handsome book is comparable to the Family Filmstrip series, "The Homeland of Jesus." Photographs of present-day Israel, together with text, give the life and work of Christ a striking reality.

The book is introduced by Cardinal Liénart. A historical geography section follows. The photographic section, which comprises the bulk of the book, is superbly done. Ample notes on each picture are supplied.

Since this is a Roman Catholic publication, some of the peculiarities in spelling as well as in point of view may provide difficulties. However, it is a rich resource.

Signs and Symbols in Christian Art, ***by George Ferguson. Oxford University Press, popular edition, 1959. 123 pages, 250 marginal drawings, 96 pages of black and white plates, 16 illustrations in color. $7.50.***

This "popular edition" of the Rev. George Ferguson's encyclopedic work is complete and unabridged. It retains the abundant selections of Renaissance paintings from the Samuel H. Kress collection which made the original edition so lavish. Considering the number of reproductions and the quality of them, the book is a bargain.

The title should be taken quite literally and understood for its popular connotations: this is a book about signs and symbols which appear in Christian painting; it does not embrace the signs and symbols which appear in stained glass and the other ecclesiastical arts. For the latter, the reader must still turn to Webber's definitive work, *Church Symbolism* (J. H. Jansen, $10.00). —JOHN G. HARRELL